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deniz tonga

KIRIKKALE UNIVERSITY, deniztonga@hotmail.com

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Comparative Analysis of Values in Islamic Texts and Social Studies Education in Turkey

Deniz Tonga

Kırıkkale University, Kırıkkale, Turkey

Abstract

Social studies education in Turkey is a multidisciplinary field. One of these disciplines is religion. Social studies education can benefit from religion in terms of nurturing effective citizenship. The purpose of this study is to identify and compare the values intersecting the primary religious sources of Islam and the content of social studies education. Document analysis was employed as the method of comparison. The documents represented the verses of the Qur'an and the words of prophet Muhammad. The analysis focused on the values of respect for rights and freedoms, benevolence, justice, honesty, and respect for differences, among a few others. The results of the analysis demonstrate that true Islam espouses all these values and instructs all Muslims to live according to these values. Additionally, learning about Islam from its authentic religious texts dispels misconception of that religion and enhances citizenship education.

Keywords: Social studies, values, Islam, Islamic sources

Introduction

The aim of social studies has always been to educate effective citizens (Barr, Barth, & Shermis, 1978; NCSS, 2018b; Seefeldt, Castle, & Falconer, 2010; Zarrillo, 2004). Social studies was first taught as a course in the United States, then began to be taught at different grades for different reasons in countries such as Canada, Finland, Denmark, Argentina, Turkey, New Zealand, and Ireland (Yazıcı, 2009). However, the definitions of effective citizenship, and the contents of courses in social studies, vary in different countries. (Öztürk & Deveci, 2011). For example, in New Zealand, the main purpose of teaching social studies is to ensure that students will become knowledgeable, self-confident and responsible citizens who are able to participate in and change society. According to the program, it is necessary for students to develop knowledge about and an understanding of human society in order to reach this goal (Yazıcı, 2009). In the Islamic Republic of Iran, the cultivation of an ideal Muslim individual is considered one of the aims of citizenship (Demir, 2011). The main purpose of social studies in the United States is defined as gaining the knowledge, intellectual abilities, and democratic tendencies necessary for students to be active participants in public life in order to promote competent citizenship (NCSS, 2018a). In this context, there is a strong connection between values and social studies. Although these social studies courses

which aim to produce effective citizens are conceptualised differently in different countries, the common factor is associating the concept of effective citizenship with specific values (Ross, 2006). The difference between effective citizenship and non-effective citizenship thus comes down to values. Values also vary according to cultures, nations, and religious understandings (Giddens, 2006).

Social studies are a multidisciplinary field. Anthropology, economics, geography, history, law, philosophy, psychology, political sciences, sociology, archaeology, and religion can all be given as examples of some of the disciplines that constitute social studies (Kottler & Gallavan, 2008). The relationship of social studies to these disciplines can be assessed within the context of effective citizenship. In other words, social studies benefit from the other social sciences in terms of producing good citizens (Sunal & Haas, 2010), because every social science addresses specific aspects of human life and meets certain needs. It has been stated in the literature that when students gain perspectives from these disciplines, their active participation in society will increase (Barr, Barth, & Shermis, 1978). Given the importance of religion in human life, especially in these disciplines (Giddens, 2006; Tonga, 2016a), it is thought that how students understand religion will affect effective citizenship either positively or negatively. Because we live in a globally connected and interdependent world where there is a variety of religions, there is a special need for social studies educators to understand more deeply the role that students' religious beliefs continue to play (Hartwick, Hawkins, & Schroeder, 2016). By doing this, social studies courses can help educate conscious citizens in societies with both cultural diversity and democratic values (Mindes, 2006). In this context, social studies teachers should demonstrate to students the deep effect of religion on human civilizations without making public or expressing their personal viewpoints on world religions (Moore, 2006).

In this sense, I aimed to find an answer to the question, "How are religious texts handled within the scope of values education in social studies courses?" For this reason, I first discuss social studies and its aims in the context of religion and then, in the findings section, I give examples from the Qur'an and the words of the prophet Muhammad, which are two basic Islamic texts involving some of the values that social studies aims to provide to students. In classes, I think that it is important to use these religious texts when they are appropriate to create the correct understanding for Muslim students and for students from different religions.

Social Studies, Values, and Islam: Overview

There are many definitions in literature when it comes to the concept of religion. For instance, religion can be defined as a natural tendency of human nature (Dewey, 1908). Religion is a concept related to the acquisition of human values (Topçu, 2014; Yılmaz, 2001). Religion is a set of beliefs in which members of a community are attached, and where the members of the community are involved in ritual practices (Giddens, 2006). Dictionary definitions often refer to religion as a belief in god or gods ("Religion," n.d.), or an institution that systemizes believing and worshipping God, supernatural powers, and various sacred beings (Türk Dil Kurumu [TDK], 2017).

Religion appears to be important for many people because of their need to believe. How is it that there is a need for people to be fed and thousands of people all over the world are fed in different ways? Different people in different parts of the world believe in different religions to meet their need for faith (Tonga, 2018). According to Islam, world religions are divided

into divine religions and nondivine religions, and Islam is considered to be a divine religion originated from the first human, Adam, to last Prophet, Muhammad. Islam also recognizes Christianity and Judaism as divine religions, while other religions are considered to be nondivine. However, this is not to say that Islam ignores such religions. One of the basic rules of Islam is, “There is no compulsion in religion.” This means that all religions of the world can coexist together as long as people respect to each other. In fact, Islamic belief rejects the individual’s interference with the freedom of belief.

With regard to social studies education in Turkey, it shares many common elements with Islam as to how to raise good and effective citizens. Islam and its prophet Muhammad claim that a good citizen is one who possesses moral values. Table 1 below provides comparisons between the elements characterizing effective citizenship and good morals in Islam and social studies education in Turkey.

Table 1

Common Elements of Islam and Social Studies Education

Social Studies Education— Effective Citizenship	Islamic Religious Good Morals
Good citizen	Good morals
Values	Values
Being scientific	Science
Honesty	Trust
Patriotism	Love of country
Woman rights	The importance given to the mother
Human rights	Human honour
Respect for differences	Tolerance
Being sensitivity to natural Environment	Nature love
Democracy	Consultation (e.g., freedom of thought)

Note: See Tonga, 2016a.

Table 1 clearly demonstrates intersections of the concepts of good morals and effective citizens. When Muhammad, the Prophet of Islam, was asked, “What is religion?” he answered, “Religion is good morals.” Good morality is a concept that acknowledges a human being as holy, the person who espouses the values to life. Good morals seem to be a common element to worldwide human values. Those who believe in Islam set good morals as the main goal of their lives. Muhammad, the leader and role model of Islam, proclaimed: “I was sent to complement good morals. The most benevolent of the Muslim is that who has the best morals” (Tonga, 2016a, p. 102). What follows is a comparative analysis of the elements described in Table 1.

Effective Citizenship and Good Morals: Comparative Document Analysis

I used the document analysis method to address the following inquiry questions: (1) What are the values intersecting Islamic texts and the content of social studies education in Turkey?

and (2) How can social studies curriculum benefit from learning the original texts of Islam in terms of citizenship education?

Documents are important information sources used effectively in qualitative research (Patton, 2015). Document review entails the analysis of written documents containing information on fact or facts intended to be investigated (Yıldırım & Şimşek, 2008). Documents are effective data collection tools in terms of background and context and when events can no longer be observed (Bowen, 2009).

For the purposes of this study, I examined Islam's holy book, the Quran, and Islam's prophet Muhammad's hadiths consisting of words. The verses (ayaths) are those delivered to the prophet Muhammad from God, and the hadiths are the words of the prophet Muhammad. The verses comprise the Holy Quran of Islam. The hadiths represent the books of six Islamic scholars who studied in the field of hadith and lived near the period of the prophet Muhammad. These six Islamic scholars are Bukhari, Muslim, Al-Tirmidhi, Nasai, Ibn Majah and Abu Dawut. These hadith scholars are widely accepted in the Islamic world. Professor Ibrahim Canan put together the works of these six hadith scholars and published them in 18 volumes under the name of Kutubu Sitte. The verses and hadiths are the two main sources of the Islamic world. In addition, verses and hadiths have great importance in terms of showing the true nature of Islam.

The edition of the Quran that I analysed was published by the Ministry of Religious Affairs in Turkey in 2018 (Ali, 2018). The 2018 edition of the Quran consists of 770 pages, plus several appendices. Kutubu Sitte has a total of 9,900 pages, of which approximately 550 pages comprise each volume. Altogether, I analysed 10,670 pages that contain thousands of sayings by the Prophet Muhammad on hundreds of topics, such as, for instance, a human being, state, society, family, social life, nature, and human relations.

At the initial stage of analysis, I identified hadiths and the verses that deal with the concepts described in Table 1. Next, to validate my findings, I shared the analysis with a religious education expert who is a teacher in a high school and three university professors whose area of expertise is value education. Finally, I reviewed feedback from the four aforementioned individuals and finalized the analysis.

Respect for Rights and Freedoms

The importance of human rights and freedoms in today's world can be hardly overestimated. Learning about the rights and freedoms of individuals is imperative for education at any level. The following are the verses and hadiths related to Islam's perspective on rights and freedoms.

Verses related to respect for rights and freedoms.

On that account: We ordained for the children of Israel that if any one slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land (Al-Ma'idah, 5:32).

Say: “Come, I will rehearse what Allah hath (really) prohibited you from”: Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want—We provide sustenance for you and for them—come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus, doth He command you, that ye may learn wisdom (Al-An’am, 6:151).

O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do (Al-Nour, 24:27–28).

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done (Al-Hujurat, 49:6).

Woe to every (kind of) scandal-monger and-backbiter (Al-Humazah, 104:1).

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things (An-Nisa, 4:86).

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it . . . But fear Allah: For Allah is Oft-Returning, Most Merciful. (Al-Hujurat, 49:12)

Hadith related to respect for rights and freedoms.

Gossip is that one of you should remember his brother with what he doesn’t like (Canan, 2014, Vol. 12, p. 311).

Gossipers will not enter heaven (Canan, 2014, Vol. 12, p. 318).

Gabriel advised me so closely about the neighbour that I thought the neighbour would make his heir (Canan, 2014, Vol. 10, p. 206).

And whoever believes in Allah and the Hereafter let him speak or hold still (Canan, 2014, Vol. 10, p. 211).

If he is what you said about him; you’re gossiping, if not; you’re slandering (Canan, 2014, Vol. 12, p. 312).

The aforementioned verses and hadiths demonstrate the importance that Islam attaches to human rights and freedoms, particularly in human relations. Islamic sources emphasize that interpersonal relations should be based on respect. Human life is considered sacred in terms of respect for rights and freedom. They care about the privacy of people’s homes and they deny interference. Moreover, when it comes to interpersonal relations, Islam forbids talking about people’s flaws and speaking behind their backs.

Benevolence

Benevolence emphasizes kindness, charity, and doing good to others. Once again, it can be hardly overestimated in social life. The following verses and hadiths speak to the value of benevolence.

Verses related to benevolence.

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition (An-Nahl, 16:90).

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity (Ali'Imran, 3:104).

O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment (Al-Ma'idah, 5:2).

If anyone does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord (Al-Jathiyah, 45:15).

Nay, whoever submits His whole self to Allah and is a doer of good, He will get his reward with his Lord; on such shall be no fear, nor shall they grieve (Al-Baqarah, 2:112).

Hadiths related to benevolence.

He who works for the widow and forlorn is like a mujahid in the path of Allah, or a person fasting during the day and worshiping at night (Canan, 2014, Vol. 2, 541).

Every Muslim must give charity (financial and moral assistance) (Canan, 2014, Vol. 2, 542).

It is a charity to do justice between two people. It's a charity if you help a person load his luggage on. Nice words are charity. Every step you take for prayer is charity. It's a charity to remove harmful things from the way (Canan, 2014, Vol. 2, 544).

Do not see little the charity that done and humiliate, even if it is welcoming your brother with a smiling face (Canan, 2014, Vol. 2, 548).

Whoever has many animals near him, let him give it to one with an animal. And whoever has rations more, let him give it to one without ration (Canan, 2014, Vol.8, 27).

Whoever abolishes one of the earthly sorrows of a man, Allah abolishes one of his sorrows on the Day of Judgement. Whoever gives ease to poor, Allah shows ease to him in world and hereafter. Whoever covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. As long as the person is in the assistance of his brother, Allah is also with his help. If one sets off to seek knowledge, Allah will make his way to heaven (Canan, 2014, Vol.10, 149).

Muslims are constantly encouraged to be benevolent, especially in the sense of human relations. Therefore, the value of benevolence is accepted by Muslims as a great virtue. The verses and hadiths quoted above interpret benevolence in both material and spiritual terms. Protecting people from their bad habits is one example of benevolence.

Being Scientific

Science is instrumental to the advancement of society (Johnson & Christensen, 2004). A great variety of sciences focus on the study human beings, the world, and the universe. The value of science underscores the development of rational and critical powers of individuals and their quest for truth, knowledge, reasoning, and critical thinking (Akbaş, 2004).

Verses related to being scientific.

Proclaim! (or read!) in the name of thy Lord and Cherisher, who created (Al-Alaq, 96:1).

Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand? (Al-Baqarah, 2:44).¹

High above all is Allah, the King, the truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge. (Taha, 20:114).

Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord—(like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition (Az-Zumar, 39:9).

He has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise (An-Nahl, 16:12).

He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So, turn thy vision again: seest

¹ This and similar verses mentioned more than fifty times in the Qur'an.

thou any flaw. Again, turn thy vision a second time: (thy) vision will come back to the dull and discomfited, in a state worn out (Al-Mulk, 67:3–4).

It is He who created the night and the day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course (Al-Anbya-21:33).

Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do (An-Naml, 27:88).

The sun and the moon follow courses (exactly) computed (Ar-Rahman, 55:5).

Hadiths related to being scientific.

The demand for science is obligatory for every Muslim. Whoever demands knowledge; this is an opportunity for forgiveness for his past sins. When ignorance takes over science, these are the signs of apocalypse. The situation of scholars on earth is like the stars in the sky. In the darkness of the land and the sea, the direction is determined with them. If the stars are hidden, the path is destined to lose the way. The ink of the scholar is superior to the martyr's blood (Canan, 2014, Vol. 1. 414–415).

Allah and his angels pray forgiveness to the supply people, teaching public from ant in the hole to the fish in the sea (Canan, 2014, Vol. 11. 483).

Whoever follows a path seeking knowledge, Allah will make his path to paradise easy (Canan, 2014, Vol. 11. 483).

Wisdom is the lost property of the believer; he picks it up wherever he finds it (Canan, 2014, Vol. 11. 496).

The highest degree of charity is to learn one's knowledge and then teach him to his Muslim brother (Canan, 2014, Vol. 16. 548).

Who is asked of knowledge, and he hides it, the Day of Judgement is shipped with a gem of fire (Canan, 2014, Vol. 16. 548)?

The above quoted verses on scientific values emphasize the use of mind, earth's shape, movements, and physical properties. The hadiths underscore the quest for knowledge. Given that the Quran originated in the seventh century, its reference to specific scientific facts should be understood within that timeframe. What is clear is that Islam gives importance to science and the mind. The first verse that the Prophet Muhammad received is, "recite." According to Islam, a knowledgeable person has advantage over a not knowledgeable person. Therefore, everyone is strongly encouraged to pursue knowledge of both the material and the spiritual worlds.

Sensitivity towards the Natural Environment

Because it contains topics about sensitivity towards the natural environment, have students develop awareness about the natural environment and awareness about protecting the elements of the natural environment (Tonga and Uslu, 2015). Elements of the natural

environment include nature and animals living in it. Therefore, being sensitive towards the natural environment and living creatures, and helping them to live in their natural environment, can be given as an example of being sensitive towards nature.

Verses related to sensitivity towards the natural environment.

The sun and the moon follow courses (exactly) computed. And the herbs and the trees—both (alike) prostrate in adoration. And the firmament has He raised high, and He has set up the balance (of Justice), in order that ye may not transgress (due) balance. So, establish weight with justice and fall not short in the balance. It is He who has spread out the earth for (His) creatures. There is fruit and date-palms, producing spathes (enclosing dates); also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants. Then which of the favours of your Lord will ye deny (Al-Rahman, 55:5–13)?

Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil) (Ar-Rum, 30:41).

O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters. (Al-A'raf, 7:31).

Verily, all things have We created in proportion and measure (Al-Qamar, 54:49).

Hadiths related to sensitivity towards the natural environment.

A man felt very thirsty while he was on the way; there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him (Canan, 2014, Vol. 7, 269).

A prostitute saw a dog turning around a well on a hot day; it was panting due to thirst. She took off her shoe, filled it with water and gave the water to the dog. The woman was forgiven due to this deed (Canan, 2014, Vol. 7, 271).

Allah will hold responsible those who unjustly kill a sparrow or small animal (Canan, 2014, Vol. 7, 287).

When Islamic sources are evaluated in terms of sensitivity to the natural environment, it is especially emphasized that the natural environment should be used appropriately and not wasted.

It is also seen that there are orders to protect animals, which is an important element of natural life.

Honesty

One of the values that an individual must have in effective citizenship is honesty. Honesty is about when the individual is verbally correct, and not hypocritical. Honest people are people who live their lives without cheating or deceiving people (Tonga, 2018).

Verses related to honesty.

Those who faithfully observe their trusts and their covenants (Al-Mu'minun, 23:8).

O ye who believe! Fulfil (all) obligations... (Al-Ma'idah, 5:1).

Therefore, stand firm (in the straight Path) as thou art commanded, thou and those who with thee turn (unto Allah); and transgress not (from the path): for He seeth well all that ye do (Hud, 11:112).

Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires) (Al-Ma'idah, 5:119).

O ye who believe! Fear Allah, and (always) say a word directed to the right. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement (Al-Ahzab, 33:70–71).

O ye who believe! Fear Allah and be with those who are true (in word and deed) (At-Tawbah, 9:119).

Hadiths related to honesty.

Who he confident and in the right path, trader is with the prophets, martyrs and righteous (Canan, 2014, Vol. 3, 8).

He who deceives us is not one of us (Canan, 2014, Vol. 3, 57).

Every habit can be found in mu'min, except for lies and treason (Canan, 2014, Vol. 10, 6).

Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar. (Canan, 2014, Vol.10, 9).

As can be seen above, being correctly spoken, not deceiving people, not lying and protecting the trusts are evaluated in terms of honesty. It was recommended that Muslims should be reliable in the relevant verses and hadiths. Honesty is explained with examples about being correct, not deceiving people, and protecting trust.

Respect for Differences

Respect for differences is one of the fundamental values in education (Anker & Afdal, 2018) and it means not to accept, but rather to allow people to do what they want or to believe ("Tolerance," n.d.).

Verses related to respect for differences.

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men for Allah loves those who do good (Al-Imran. 3:134).

Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive (Ash-Shuraa-42:37).

Hold to forgiveness; command what is right; but turn away from the ignorant (Al-A'raf, 7:199).

O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so, beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful (At-Taghabun, 64:14).

Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing (Al-Baqarah, 2:263).

It is part of the Mercy of Allah that thou dost deal gently with them: Were thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him) (Al-'Imran, 3:159).

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" (Yusuf, 12:92).

Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things (Al-Baqarah, 2:256).

Hadiths related to respect for differences.

The powerful man is not the one who can wrestle, but the powerful man is the one who can control himself at the time of anger (Canan, 2014, Vol. 12, 295).

He is not one of us who does not have mercy on young children, nor honour the elderly (Canan, 2014, Vol. 10, 157).

O hypocrites who are Muslims in their words but into whose hearts faith failed to penetrate! Do not cause hardships to Muslims; do not criticize them; do not try to reveal their mistakes because whoever reveals his brother's mistakes Allah will reveal his mistakes. If Allah reveals one's mistakes, He will embarrass him publicly, even if the mistake is within his house (hidden from people) (Canan, 2014, Vol. 10, 221).

It emerges that respect for differences is a continuation of human rights and freedoms. It is the Islamic orders that people forgive each other for the negative things they do against each other, not investigate others' flaws of each other, and not force them in the context of religion. In addition, compassion and respect in the interpersonal relations are also ordered in a religious sense.

Justice and Fairness

Justice or fairness is the condition of being morally correct or fair ("Justice," n.d.). Justice in general refers to the courts for most people, but fairness is related to the individual. A fair person does not defraud others and tries to protect their rights.

Verses related to justice and fairness.

Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return." (Al-A'raf, 7:29).

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do (An-Nisa, 4:135).

Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just (Al Mumtahanah, 60:8).

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He who heareth and seeth all things (An-Nisa, 4:58).

No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly (Ali'Imran, 3:161).

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property (Al-Baqarah, 2:188).

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition (An-Nahl, 16:90).

Of those We have created are people who direct (others) with truth. And dispense justice therewith (Al-Araf, 7:181).

And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief (Hud, 11:85).

Hadiths related to justice and fairness.

As an unfair and unjust provision becomes more common in a nation, bloodshed becomes widespread there (Canan, 2014, Vol. 7, 411).

The Universe is with justice, standing (Canan, 2014, Vol. 7, 411).

Whoever usurps unlawfully even a hand span of land a collar measuring seven times land will be placed around his neck on the Day of Resurrection (Canan, 2014, Vol. 12, 303)

To testify falsely tantamount to polytheism (Canan, 2014, Vol. 14, 112).

O people, your Lord is one and your father Adam is one. There is no favour of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness. Supremacy is on taqwa, only in fear of Allah. The most precious one by Allah is that the one most feared of Him. (Farewell Sermon)

The value of fairness is again correlated with relations among people. It was emphasized that people should not violate each other's rights or testify falsely. Equality between people is fundamental. Therefore, the value of justice, especially in terms of people-to-people relationship management, is important advice to Muslims.

Use of Islamic Texts in Social Studies Education: Discussion

Before everything else, teachers should have some knowledge about the religion when conducting any activity with students about any religion (Ayers & Reid, 2005). For this, the best sources are the holy books of the religions.

Islam and its elements can be used in two ways in social studies courses. First, I believe that the use of firsthand sources will contribute to the provision of accurate information about Islam and understanding the causes of bad examples, while providing information about the religion of Islam to Muslim students. The basic message of Islam is that humankind is the most valuable of all the species in the world. The important point is not a person's identity; a person is valuable for simply being human. In other words, any religious labels are secondary. In this sense, I provide examples of original religious texts in order to explain current debates during the courses.

Even if there are no Muslim students in the class, we can understand these values through the original sources, as given above. This is important for the recognition of the true nature of Islam.

Countries like Turkey, where the majority are Muslims, are extremely rich in terms of holy days and religious festivals. There are many important religious days in a year. For example, fasting for 30 days during the month of Ramadan, followed by a feast, celebrating the feast of sacrifices, blessed nights and spiritual nights, Ashura day and the "three months," which are

the holy festivals for Muslims. Therefore, we are able to provide many chapters from religious books related to the cultural, social, and values of the students.

People can come to many different conclusions when they hear the debates about Islam. Many of the current debates diverge widely from the original Islamic sources. In fact, the main source should not be people's individual points of view, but rather the verses and the hadiths themselves. For example, students may associate Islam with terrorism or other immoral acts, while Islam itself does not approve of any of these. Klepper (2014), in his study with his students, asked them to investigate violence in the Qur'an. They concluded that people are only allowed to fight to protect themselves. The type of violence of organizations like Al Qaeda does not have a place in Islam.

In the context of social studies education in elementary schools, there are some principles that should be considered when presenting Islamic elements to a class, especially when non-Muslims are present. The teacher's approach to religion should be academic. That is, the teacher should make presentations only in order to provide information. Thus, the teacher should aim simply to introduce a religion, rather than advocate for it. The teacher may strive to increase a student's religious awareness but should not force the student to accept any religion (Ayers & Reid, 2005).

In the context of respect for rights and freedoms, Islamic sources consider interpersonal relations to be based on respect and tolerance, and human dignity is considered sacred without regard for identity.

In terms of benevolence, Islam encourages people to help others in material and spiritual ways and recommends charity as a great virtue. In terms of scientific values, it is important that knowledge be increased, and in this sense there are many verses about the use of reason. In terms of sensitivity towards the natural environment, there are rules to prevent the destruction of nature, to guard against waste, and to protect all living beings. In Islam the value of justice is discussed in the context of equality in interpersonal relations.

Islam depicts the value of honesty in the religious texts as being correct, particularly not deceiving people and establishing trust. First, Islam emphasizes that a Muslim should be honest and reliable. Respect for diversity is also related to an ongoing respect for human rights and freedoms, respect for one another, forgiveness of one another's flaws, not investigating one another's flaws, and not forcing people into a religion. A study by Hartwick, Hawkins, and Schroeder (2016) revealed similar results. The researchers stated that religion can play an important role in accepting and validating differences. This result supports the fact that the use of religious texts in social studies courses can play a role in encouraging individuals to acquire different values and respect different faith groups.

The verses and hadiths embody the examined values in general, and the relationships between people and the relationship between humans and nature are considered important in Islam. This study presents this data to social studies teachers in order to prevent individualistic interpretations and perceptions of Islam and to allow students to have contact with the original sources. Course activities using the original sources of the religion may prevent any misperceptions among students. According to the study of İlhan Tunç (2009), some children in eastern Turkey do not go to school. The main reason for this is erroneous religious beliefs. As given in the findings, the prophet Muhammad actually said that "the demand of science is

obligatory for every Muslim.” This shows us that people misunderstand Islam. Social studies teachers can help eliminate these misunderstandings by using elements of the religion itself.

One of the aspects of this research is that it has provided examples for how social studies teachers using religious sources can discuss values. In Koçoğlu’s (2015) study of social studies teachers, the participants stated that they did not think of using religious elements in the social studies program because they did not know how to. Moreover, as there are no courses on religion in social studies teaching degree programs in countries including Turkey (Tonga, 2012), the results of this research will help to close a gap for social studies teachers.

In a study I conducted with families, a significant number of the participating parents stated that religious values and elements should be used while giving values education to the children, and they stated that they used religious elements when they wanted to teach values to their children (Tonga, 2016b). Elbih (2015) stated that teachers should introduce students to Muslims and Islamic culture in order to free them from prejudices and false information about Islam in the results of her research. Social studies teachers may use my study, which includes the best resources from Islam, in order to prevent any misunderstandings among students about the religion.

In his study, Meydan (2013) concluded that students prefer elective religious education courses, and that they aim to learn more about their religion and to become more moral people. This suggests that some students are interested in moral values. In his study, “The Importance of Religion and Religious Education,” Kılavuz (2002) reached the conclusion that childhood and youth are the periods of time when religious beliefs, attitudes, and values are adopted and acquired; young and middle adulthood are the periods when they are developed and strengthened. We cannot limit religious education only to religious education lessons in school. In this sense, social studies lessons can also help the student to develop values by using religious examples within the context of values education.

Torres (2016) found that there are misconceptions about Islam in books prepared for children and that there is a need for better written and more culturally appropriate children’s literature about Muslims. In addition, it was concluded that teachers could introduce Islam and Muslims to children through literature to demonstrate the right attitudes and actions. This may allow the promotion of respect and dialogue in the face of difference to begin.

In the Netherlands, it has been emphasized that Muslim parents and teachers should use the common values found in the sacred texts to promote the active participation of children in their communities (Ter Avest & Rietveld-van Wingerden 2017). According to Maizida (2017), children gain their first knowledge about religion from their families. However, children develop broader knowledge and understanding of religion from their schools and teachers. Teachers seem to be more dominant than their parents in the development of children’s understanding of religion. In this direction, using religious texts in the relevant parts of courses will help students learn the correct information.

According to Garcia (2018), the verse, “There is no compulsion in religion,” should be included in schools and streets, and even Muslims themselves should voice this message. In addition, Garcia argues that Islam can be taught in terms of peace and democratic values, especially in public schools, an understanding predicated on the Islamic Commission of Spain’s fatwa that “it is the duty of every Muslim to stand against terrorism” (Garcia, 2018).

The literature has emphasized the need for a careful attitude towards the use of religious elements. The importance of Islam for today's world issues is one of the most significant aspects of contemporary social studies courses. However, teachers should be careful to emphasize the rich and diverse contributions that Muslims have made to world culture and history (Moore, 2006). There is an ambiguous understanding about the legal basis of religion's place in the social studies curricula, and some families believe that teaching children about religion can affect the children's beliefs, which may lead to tensions (Barton & James, 2010). Here the distinctions must be handled with care, the religious texts discussed in classrooms with non-Muslim students should be carefully selected and the common values of all religions should be emphasized by using sources from different faiths.

Concluding Thoughts

Unfortunately, terrorist organizations claim their affiliation with Islam. Their actions should be certainly condemned, and it is important to keep in mind that the experiences and opinions of different people affiliated with a certain religion do not necessarily reflect the reality of that religion. I would like to emphasize the importance of learning about a specific religion through its primary sources in order to avoid misconceptions of that religion.

Within the scope of research done by the Department of Religious Affairs in Turkey, when asked about ways to improve the religious knowledge, many of the participants replied: "I apply [religious knowledge] in my close circle." Interestingly, there was almost no answer to practicing verses and hadiths (Diyanet İşleri Başkanlığı [DİB], 2014).

It is paramount that social studies education should assist students in gaining effective citizenship values. In fact, I think that all disciplines that comprise social studies should integrate such values. Considering that religion is one of the important concepts affecting human life, I believe that providing students with proper examples of primary religious sources will help them to develop an authentic faith. Students observe religious discussions and practices in reality or on television on a daily basis, which means that they are not oblivious to religion. The task of social studies educators should be to provide students with primary religious sources that reveal the true nature of Islam. Learning from primary sources about Islam can engender a better understanding of this religion and, by extension, a more peaceful world.

Deniz Tonga, PhD, is an associate professor in the Faculty of Education in Kırıkkale University. His research interests include social studies education, values, and skill education.

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